

International Education: Symbols of Courage at Home and Abroad

The Idaho State Department of Education is dedicated to increasing the technical capability, social readiness, and global perspective of high school graduates in order that they will complete school with the character, skills, and knowledge to become responsible and productive citizens in their community, state, nation and world. The following lesson on the Basque Country integrates one of Clifton Taulbert's *Eight Habits of the Heart* "to incite your memory and passion so that you can employ your imagination in the building of good communities for the twenty-first century."

Taulbert, Clifton. (1997). *Eight Habits of the Heart*. New York, New York: Penguin Books.

Within the community, courage is standing up and doing the right thing, speaking out on behalf of others, and making a commitment to excellence in the face of adversity or the absence of support.

Taulbert, p.75

The lesson may take one day or several days if using the extended activities.

This lesson is designed to provide an opportunity to look at how symbols reflect important values in our lives; the lesson may fit well if given on the day or week before a holiday or vacation.

I. Content:

I want my students to be able to

- A. Define courage
- B. Explain why it took great courage to participate in the American Revolution and sign the Declaration of Independence.
- C. Analyze the Liberty Bell as a symbol of Independence
- D. Analyze the Basque Tree of Gernika as a symbol of Rule of Law
- E. Analyze other symbols of value in our lives

II. Prerequisites:

This lesson can be given any time during the year, but works particularly well if students have an understanding of the events leading up to the Revolutionary War.

III. Instructional Objectives:

The students will:

- A. Relate the meaning of the value Courage to the American Founders.
- B. Identify important symbols of liberty during the Revolution, particularly the Liberty Bell.
- C. Identify an important symbol of liberty to the Basque people.

International Education: Symbols of Courage at Home and Abroad

- D. Interpret modern examples of courage and reassess their definition of courage.
- E. Apply an understanding of courage to their own lives and actions.

IV. Materials and Equipment:

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|-----------------|---|
| <i>Teacher:</i> | Lesson Packet Teacher Handout 1 – Liberty Bell Teacher Handout 2 – Tree of Gernika Teacher Handout 3 – Martin Luther King’s speech |
| <i>Student:</i> | Student Handout 1A – Courage Quotes Student Handout 1B – Focus Questions Student Handout 2 – Basque Country Map Student Handout 3 – Connection to Idaho Student Handout 4A – Liberty Bell Student Handout 4B – Tree of Gernika (Basque Country, Spain) |

V. Instructional Procedure:

- A. Introduce students to lesson with **Student Handout 1A** - Courage Quotes.
- B. Have students read the quotes and make written responses as homework (**Student Handouts 1A and 1B**).
- C. Have students choose an historical narrative with which to respond. (Optional)
- D. Discuss the following with students:
 - 1. Have students share homework responses with class.
 - 2. Reach a consensus about a definition of courage.
 - 3. Ask students to think about the signers of the Declaration of Independence. Did these men act with courage? Why?
 - 4. Ask students to think about other people and circumstances in American history where people acted with courage, including current events.
 - 5. Ask students to think about an American symbol that may represent the courage of the Founders in signing the Declaration of Independence. (Students may come with several symbols.)
 - 6. Tell them you will focus on the Liberty Bell.
 - 7. Show the students a picture of the Liberty Bell (**Teacher Handout 1** or they can get a picture off the web site: <http://www.ushistory.org/libertybell>). Inform students that other symbols of Liberty exist around the world. Show the students a picture of the tree of Gernika (**Teacher Handout 2** or they can get a picture off the web site: http://www.jjggbizkaia.net/english/casa_juntas/arbol_gernika.asp).

International Education: Symbols of Courage at Home and Abroad

8. Divide the students into two groups. Give one group **Student Handout 4A** – Information on the Liberty Bell. Have them read it and prepare to share information with another student. Give the other group of students **Student Handout 4B** - Information on the history of the Tree of Gernika. Have them read and prepare to discuss with another student.

Peer teaching gives an opportunity for students to learn information in two or more separate groups and then be paired with someone from the other group to teach about his/her information. This ensures the student understand the material by first reading and discussing it with others and then presenting it to another student.

Once students have taught each other about their group's symbol, put them into groups of three and have each group prepare a picture of something that symbolizes courage to them. (Pictures may be individual drawings, clip art, or magazine pictures, depending on the individual strength of the group members.)

Cooperative learning allows students an opportunity to work together with others promoting citizenship in a group activity and learning responsibility for individual tasks.

Have students share their new symbols with the group.

VI. Assessment/Evaluation:

Students will share knowledge of Independence symbols with each other in pairs. Students will share their own Courage symbols with each other, explaining why they chose them.

- A. Ask students whether their definition of courage has changed as a result of this lesson.
- B. Ask students (again) to think of times when they might act courageously.

VII. Idaho Achievement Standards:

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|------------------|--|
| 6-12.USH1.1.1.1: | Compare and contrast the different cultural and social influences that emerged in the North American colonies. |
| 6-12.USH1.1.1.3: | Analyze the common traits, beliefs, and characteristics that unite the United States as a nation and a society. |
| 6-12.USH1.1.2.1: | Analyze the religious, political, and economic motives of European immigrants who came to North America. |
| 6-12.USH1.4.1.2: | Identify fundamental values and principles as expressed in basic documents such as the Declaration of Independence, Articles of Confederation, and the United States Constitution. |
| 6-12.USH1.4.3.1: | Provide and evaluate examples of social and political leadership in early American history. |

International Education: Symbols of Courage at Home and Abroad

6-12.USH1.4.4.1: Trace the development of constitutional democracy in the United States, such as the Mayflower Compact, colonial assemblies, Bacon's Rebellion.

VIII. Follow Up or Extension Activities:

- A. Declaration of Independence Activity
- B. Study Martin Luther King's speech – **Teacher Handout 3**. Discuss or write a response to how King used courage when proclaiming liberty in his "I Have a Dream" speech.
- C. Study Douglas's quote on liberty. Discuss or write a response.
- D. Play the song, "If I Had a Hammer."
- E. Discuss or write a response to symbolism used in the song.
- F. Study Governor Kempthorne's Proclamation on Jaialdi Days.
- G. Discuss further the connection between Idaho's Basque people and Spain's Basque Country.
- H. Assign students to research other Basques in America.
- I. Have students locate an article that illustrates a contemporary American acting courageously to defend American rights, and then write a one-paragraph response.
- J. President Andrew Jackson said, "One man with courage makes a majority." Using examples from American history, have students write a five-paragraph essay in which they agree or disagree with this statement.
- K. Write a three to five page research paper which focuses on the acts of a person in American history who has courageously defended individual liberties and rights against the will of the majority.



Liberty Bell



Tree of Gernika

<http://www.mecca.org/~crights/dream.html>

"I Have A Dream"

by Martin Luther King, Jr,

Delivered on the steps at the Lincoln Memorial in Washington D.C. on August 28, 1963.
Source: Martin Luther King, Jr: The Peaceful Warrior, Pocket Books, NY 1968

Five score years ago, a great American, in whose symbolic shadow we stand signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity. But one hundred years later, we must face the tragic fact that the Negro is still not free.

One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land.

So we have come here today to dramatize an appalling condition. In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir.

This note was a promise that all men would be guaranteed the inalienable rights of life, liberty, and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation.

So we have come to cash this check -- a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights.

The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges. But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. we must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom.

We cannot walk alone. And as we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" we can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair. I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal." I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at a table of brotherhood. I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able

to join hands with little white boys and white girls and walk together as sisters and brothers. I have a dream today. I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together. This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring." And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania! Let freedom ring from the snowcapped Rockies of Colorado! Let freedom ring from the curvaceous peaks of California! But not only that; let freedom ring from Stone Mountain of Georgia! Let freedom ring from Lookout Mountain of Tennessee! Let freedom ring from every hill and every molehill of Mississippi. From every mountainside, let freedom ring.

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! thank God Almighty, we are free at last!"

COURAGE

The gods looked with favour on superior courage.
-Tacitus, Roman historian

The harder the conflict, the more glorious the triumph.
What we obtain too cheap, we esteem too lightly;
It is dearness only that gives everything its value.
I love the man that can smile in trouble,
That can gather strength from distress and grow brave by reflection.
'Tis the business of little minds to shrink: but he whose heart is firm,
and whose conscience approves his conduct,
will pursue his principles unto death.
-Thomas Paine, American patriot

Courage is doing what you're afraid to do.
There can be no courage unless you're scared.
-Eddie Rickenbacker, American WWI hero

Courage is not simply one of the virtues,
But the form of every virtue at the testing point.
-C.S. Lewis, British author

Being deeply loved by someone gives you strength;
Loving someone deeply gives you courage.
-Lao-Tzu, Chinese philosopher

One man with courage makes a majority.
-Andrew Jackson, 7th President of the United States

Courage is of the heart by derivation. But fear is of the soul.
-Robert Frost, American poet

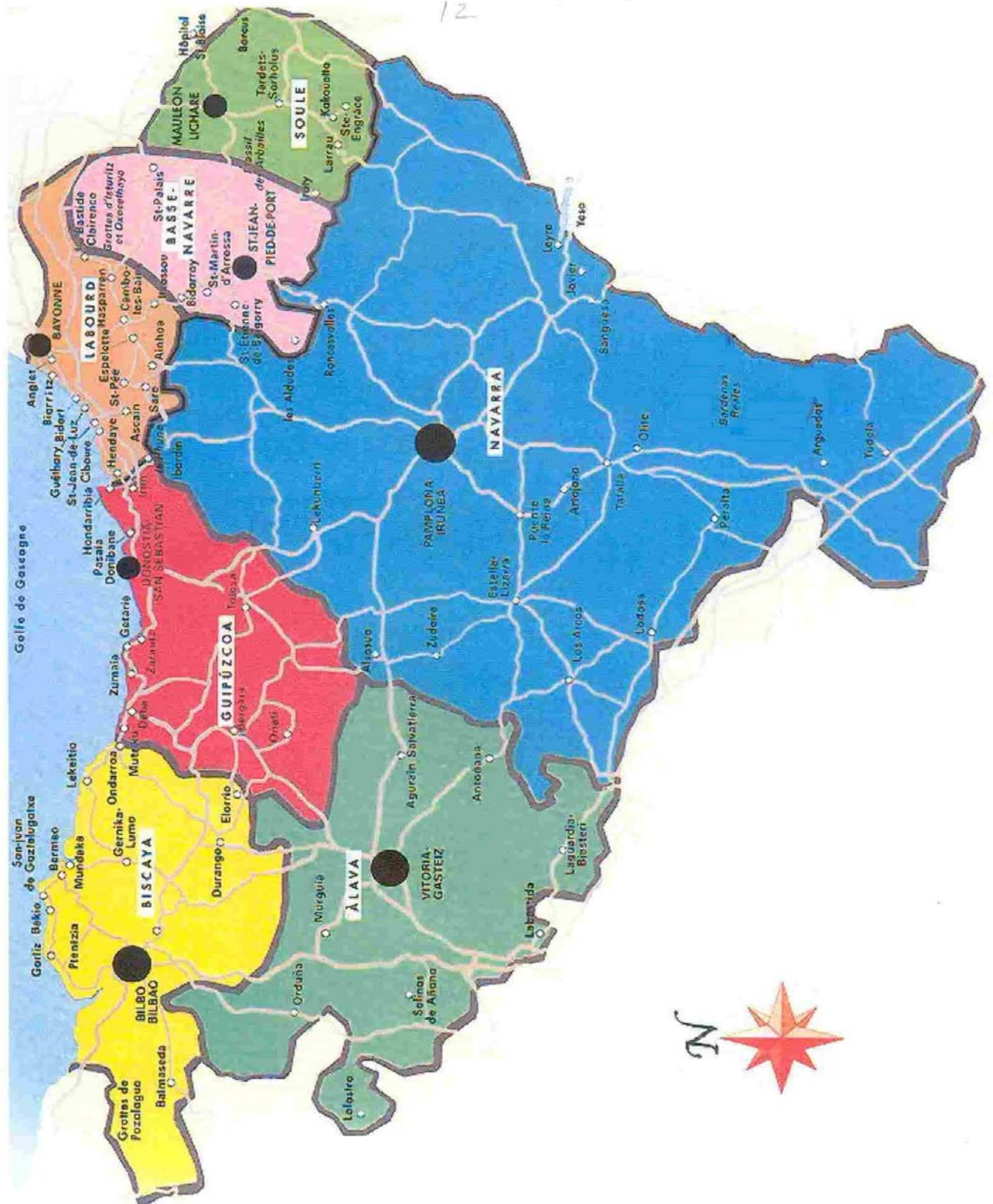
-Bill of Rights Institute, Citizenship and Character

COURAGE FOCUS QUESTIONS

1. When you think of the word “courage,” what comes to your mind?
2. Are there different types of courage? Can you give specific examples?
3. Have you – or has someone you know – ever acted courageously? What happened? Describe the situation.
4. Which historical figures do you remember as having acted with courage?
5. Is it easier to act courageously in some circumstances than in others? Explain.
6. In the future, what kinds of situations might inspire you to act with courage?
7. Does courage always require a noble objective (e.g., can a Nazi officer who was awarded the German awards for valor and gallantry be considered courageous)? Explain.
8. Does it take courage to stand up for your rights? Why?

COURAGE FOCUS QUESTIONS
(With Answers)

1. When you think of the word “courage,” what comes to your mind?
E.G. bravery, strength, standing up to adversity, despite fear
2. Are there different types of courage? Can you give specific examples?
Different types of courage would include physical, intellectual, moral, or ethical courage. Physical courage is exemplified by the person who risks her life and physical well-being for the sake of others (e.g., a member of the military); intellectual courage is typified by the individual who holds on to an unpopular idea or theory; and moral or ethical courage is demonstrated by someone who holds true to a belief or value in light of challenges and adversity.
3. Have you – or has someone you know – ever acted courageously? What happened? Describe the situation.
Answers will vary. Encourage the students to think of examples of all types of courage.
4. Which historical figures do you remember as having acted with courage?
*E.g., physical courage: athletes, soldiers, adventurers;
intellectual courage: scientists (e.g., Galileo, Einstein);
moral or ethical courage: abolitionists, civil rights workers*
5. Is it easier to act courageously in some circumstances than in others? Explain.
Answers will vary.
6. In the future, what kinds of situations might inspire you to act with courage?
E.g., helping a friend in need; resisting peer pressure; preventing the commission of a crime; serving in the military; standing up for an unpopular principle or belief; supporting a political cause.
7. Does courage always require a noble objective (e.g., can a Nazi officer who was awarded the German awards for valor and gallantry be considered courageous)? Explain.
Answers will vary.
8. Does it take courage to stand up for your rights? Why?
It takes courage to stand up for your rights. Rights are usually infringed upon by physically stronger individuals (e.g., a bully) or by a majority viewpoint (be it an intellectual or a moral perspective), and it is not easy to hold true to one’s positions or values when one is outmatched or outnumbered.



Connection to Idaho

Background information on the Basques in Idaho
This article is also available on the following website:
<http://www.boiseweekly.com/gyrobase/Content?oid=76832>

Posted on JULY 27, 2005:

A SHORT BASQUE HISTORY
By Bingo Barnes

Idaho is home to one of the largest populations of Basques outside of Spain. Numbers around 30,000 in southern Idaho and eastern Oregon are thrown around as estimates. They have been here about as long as western settlers have inhabited the region-since the mid to late 1800s-first coming for mining, then as shepherds. It was so nice, they invited their friends and family from the old continent.

Stereotypically, the Basques are known as a somewhat secretive culture, friendly and helpful to strangers and outsiders, hard working and industrious, but content to keep to themselves. To understand the Basque way of life in the West-one filled with tradition and a sharp sense of history- it is important to understand their culture and the history that defines them.

In A Basque History of the World, author Mark Kurlansky begins Chapter One by describing the Basques as "a mythical people, almost an imagined people." It is somewhat true. The Basques are the oldest living ethnic group on the European continent, yet have never managed to have a country of their own. Yet they have survived as a culture unlike others who long ago were assimilated into others after invaders swept across Europe, not once, but many times.

The Basque country is made up of seven provinces occupying the corner of Europe where France meets Spain along the Atlantic coast. It is a region occupying just 8,218 square miles, slightly smaller than New Hampshire, slightly larger than Owyhee County. According to Nancy Zubiri, author of A Travel Guide to Basque America, almost 90 percent of the Basques in Idaho trace their heritage back to the Bizkaia (also spelled Viscaya) region, which includes the cities of Bilbao and Guernica.

There are no early written records by Basques, but when the Romans arrived in 218 B.C. they wrote about them as if they were already an ancient race with a clearly defined culture. There are unique characteristics-including language, physiological traits, geography and a skill in innovation-which have defined and protected the Basques, allowing them to survive through 20 centuries.

The Basque language is the only non-Aryan language in Europe and cannot be traced to any other linguistically similar tongue. Linguists believe it may be the oldest living European language. This mysterious language defined and separated them from the Latin-based romance language cultures.

Student Handout 3

Basques are also distinct and unique in their physiological characteristics. These traits may have preserved the culture from the most successful form of invasion-assimilation. The Basque people have the highest concentration of O type blood in the world and the highest concentration of Rh negative type blood of any people. While modern medicine can prevent this today, historically, women with O-negative blood miscarried when their fetuses had Rh-positive blood.

Geography protected the Basque culture, too. The Basque country straddles the Pyrenees Mountains separating France and Spain. This land is not suited to farming and is undesirable to invaders, but has often been used by invading armies passing through. The Basques were fine with people passing through their lands, but when the travellers stopped, it wasn't copacetic.

Armies encountered fierce resistance from a people that could assemble quickly, fight, then disappear into the rugged countryside. No invading army was ever able to conquer the Basques.

The Basques also were great shipbuilders, relying on the riches from the sea to not only feed their people, but provide dried fish and whale meat to other kingdoms throughout the middle ages. Their voyages followed whales to their summer feeding grounds in the arctic, and some historians believe the Basques may have discovered America and its rich fishing grounds long before Columbus. During the age of discovery, any Spanish or Portuguese vessel of any acclaim-from Columbus's Santa Maria to Magellan's circumnavigation of the world-had Basque sailors on board and were perhaps commanded and even built by Basques. There is evidence that Basques may have invented armor plating for ships and a ship powered by steam, centuries before they showed up elsewhere.

The first Basques in Idaho showed up as miners in the 1880s and 1890s, quickly turning to sheep herding as a means of a living. These Basques wrote home and invited their friends and family who came in large numbers between 1900 and 1920. Today, there are many Basque celebrations around the West. In Reno, Elko, Las Vegas, Salt Lake City and in numerous small towns, picnics, festivals and celebrations, the Basques come together, even from overseas. This tightly knit community continues to celebrate its own culture and welcomes others to join in.

LIBERTY BELL (USA)



*“The Liberty Bell is “a very significant symbol for the entire democratic world.”
-Nelson Mandela, Philadelphia Inquirer, July 4, 1993*

In 1751, the Pennsylvania Assembly ordered the Liberty Bell to commemorate the 50-year anniversary of William Penn’s 1701 Charter of Privileges. Pennsylvania’s original constitution speaks of the rights and freedoms valued by people the world over with Penn’s ideas on religious freedom, his stance on Native American rights, and his desire to include citizens when creating laws.

Since the bell was to commemorate the Charter’s golden anniversary, a special quotation was included on it: “Proclaim Liberty throughout all the land unto all the inhabitants thereof,” from Leviticus 25:10. A line in the Bible right before the phrase “proclaim liberty” is, “And ye shall hallow the fiftieth year.” Many saw the Bell proclaiming liberty as the perfect way to celebrate Penn and the golden anniversary.

The Liberty Bell was rung to call the Assembly together and to notify townspeople of upcoming events and special announcements. One historic occasion when the bell tolled included when Benjamin Franklin was sent to England to address Colonial grievances. It also tolled when King George III ascended to the throne in 1761, in 1764 to call the people of Philadelphia together to discuss the Sugar Act, and in 1765 to discuss the Stamp Act.

The bell continued to toll in 1774 for the First Continental Congress, in 1775 for the Battle of Lexington and Concord, and on July 8, 1775, when it called the citizens of Philadelphia together for the reading of the Declaration of Independence produced by the Second Continental Congress.

From 1790 to 1800, the Bell was used to call the state legislature into session, to summon voters to hand in their ballots at the State House window, to commemorate Washington’s birthday and to celebrate the Fourth of July.

Student Handout 4A

Abolitionists adopted the Liberty Bell as a symbol for their movement and it was included in an abolitionist pamphlet, which was the first documented use of the name, “Liberty Bell.”

Starting in the 1880s, the Bell traveled to cities throughout the land “proclaiming liberty” and inspiring the cause of freedom.

On every Fourth of July, at 2 pm Eastern time, children who are descendants of signers of the Declaration of Independence symbolically tap the Liberty Bell 13 times while bells across the nation also ring 13 times in honor of the patriots from the original 13 states.

[www.ushistory.org/liberty bell](http://www.ushistory.org/liberty%20bell)

STUDENT HANDOUT 4B

TREE OF GERNIKA
(Basque Country, Spain)



The Tree of
Gernika
is blessed
and very
much loved
among the Basques.
Give and extend
your fruit around the world
We
Venerate
you
Holy Tree
among the Basques.
Give and
extend
your fruit
around the world
We
Venerate
you
Holy Tree.

(A hymn composed by Iparragirre and sung by millions of Basques around the world
in honor of the Tree of Gernika.)

As the most universal symbol of all Basque people, the Tree of Gernika has
become a reference for all the Basque Country **as a symbol of democracy and proper
government.** It has witnessed many government related special events, such as the

swearing into office of the President of the Basque Country and the Prime Minister of the Territory.

In 1936, these words were used in the swearing in ceremony and have become the standard for swearing into office:

*Humbled before God
On foot on Basque soil
In memory of our ancestors
Under the tree of Gernika
Before you
Representatives of the people
I swear to faithfully carry out my duties.*

On the west lawn of the Idaho Statehouse is an oak tree from the Tree of Gernika brought to Idaho in 1981 from the Basque Country as a symbol of Basque freedom and independence.